2012

Contemplativus simul in Actione

LMU Center for Ignatian Spirituality

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Center for Ignatian Spirituality

LOYOLA MARYMOUNT UNIVERSITY

Contemplativus simul in actione ***(Latin) is best translated as "contemplative at the same time as in action." Ignatius of Loyola promoted a spiritual practice for busy, active people who continually reflect on the relevance of what they do in terms of their purpose in life. The term conveys the concept of using the imagination as well as clear thinking when striving for what is perceived as a greater good.***

*Please view additional portraits and spirituality reflections on our website, **www.lmu.edu/contemplativus**, and share some of your own insights and reflections on the "Contemplativus" blog.*

Loyola Marymount University is a Catholic institution infused with the distinctive spirituality of Saint Ignatius of Loyola. Ignatian spirituality is realized in the University's sponsoring religious orders: the Society of Jesus (the Jesuits), the Religious of the Sacred Heart of Mary and the Sisters of St. Joseph of Orange. This spirituality has, from the earliest years, been shared by a great variety of men and women who are drawn to the Ignatian ideal of becoming *contemplativus simul in actione* (contemplative at the same time as in action). These people not only reflect on their purpose in life, but they enact it in their words and deeds. They freely and readily acknowledge the transcendence of God while at the same time offering loving service to others.

A compelling quality of Ignatius' spirituality is its universality: It is open to every individual of good will, and it comprises rich practices that help lead many individuals to fulfill their purpose in life.

We present this book to all the men and women who serve at the university as an invitation to Ignatian spirituality. It begins with a brief biography of Ignatius, includes highlights of the history of the university and features a description of the Center for Ignatian Spirituality. We are grateful to our colleagues who have agreed to share their reflections on this spirituality in the following pages.

RANDY ROCHE, S.J.

ANNE HENNESSY, C.S.J.

Ignatian spirituality moves through my work life and my personal life in delicate ways of becoming, of knowing, of awareness. I use the word "move" deliberately because I became aware of this special brand of spirituality in a subtle yet deliberate way at first. There was a gentle shift in my attitude: It was less reflexive and more reflective. I am more aware of who I serve and how my service affects others. And as importantly, I am aware of how my service to others affects me. LMU brings this into focus.

BERNADETTE BERNARD

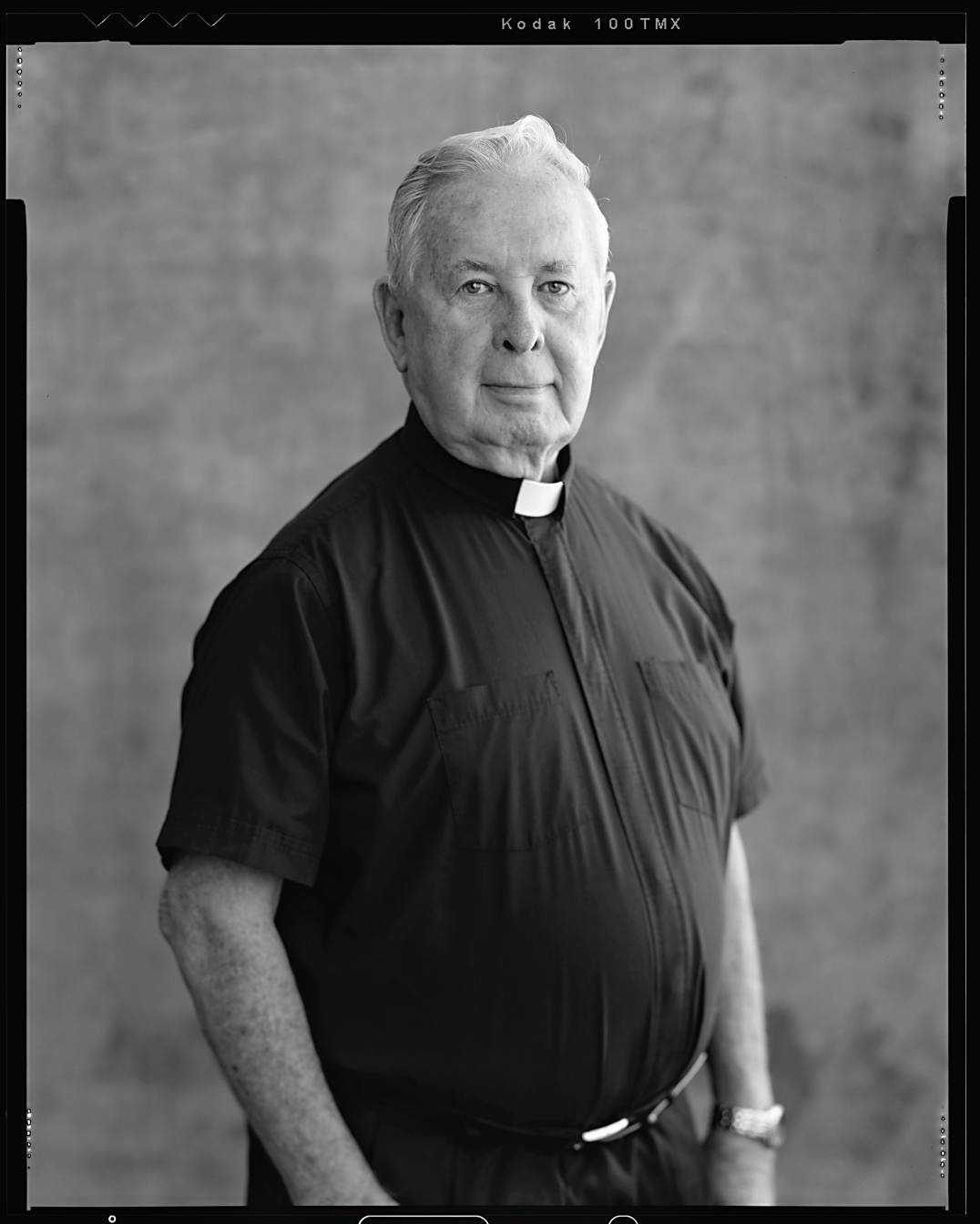
Executive Assistant to the President

I subscribe to this simple definition of prayer by St. Therese of Lisieux: "Prayer is a movement of the heart, it is as simple as a glance toward heaven, it is a cry of gratitude in times of trial as well as in times of joy."

I have been a professed Carmelite for over 60 years, worked with them, lived with them and prayed with them. I have worked and prayed with Jesuits for 37 years. Over the years, I have found much in common with the two orders, each founded by a mystic and a challenging leader.

Both models of life, the Carmelite or Jesuit way, must be a life of prayer. Prayer is a necessity in our lives though not an end in itself. Rather, as Teresa of Avila writes: "prayer is in the service of the apostolate." And Ignatius would agree, I think, that prayer is the basis for making you "a person for others."

AL KOPPES, O.CARM.
Associate Chancellor and Dean Emeritus

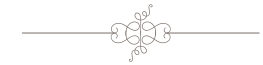


The Exercises made me confront, with highly uncomfortable regularity, the question of what is real. The glory and the great challenge of them was having a regular date with authenticity: a moment each day that forces you to check all the buzz and bluster of your daily momentum at the door, and wait, alone and still, under a gaze that refuses to see anything but what is real. Doing that over and over, it astonished me to discover how much of what preoccupied me was sheer illusion, how quickly every little sprouting bud of my humanity could get lost again and again under a crust of self-absorption. But I also learned that if you wait patiently, in that quiet moment, there's a chance to know how simple God's desires for us really are: just to be his child, to know the joys of play and the pains of growth, and to trust our parent's love and wisdom even when we can't yet see clearly for ourselves.

JOHN MICHAEL PARRISH

Associate Professor, Political Science

Saint Ignatius



Take, Lord, receive
All my liberty, my memory,
My understanding,
And my entire will,
All that I have and possess.
You have given all to me.
To you, Lord, I return it.
All is yours.
Dispose of it wholly
According to your will.
Give me your love and your grace.
That is sufficient for me.

ST. IGNATIUS OF LOYOLA

Some parts of Ignatius' story are well known, but others may be unfamiliar.

EARLY YEARS

Ignatius was born in the Basque region of Spain in 1491. The youngest child of the noble family of Loyola, he was given the name Iñigo, which he changed to Ignatius after his studies in Paris. His Basque homeland was dominated by staunch family traditions and loyalties and by the isolation of its mountainous terrain. The men of the nobility were known for their violence: A man's masculinity and reputation lay in both his sword and his sexuality. The future saint was neither a pacifist nor a celibate. His character has been described as passionate, determined, stern and taciturn, as well as charming and playful.

Because Ignatius' mother died shortly after his birth, he was raised by a nurse, Maria de Garin, who taught him to pray. After the marriage of his elder brother, Martin, who inherited the Loyola estate, Ignatius' sister-in-law, Magdalena de Araoz, became a mother figure to him. Magdalena's religious books became pivotal in Ignatius' eventual conversion.

IGNATIUS' CONVERSION AND LATER LIFE

In 1519, Ignatius was part of a small band of Spaniards at Pamplona battling a French force of more than 12,000 men. His exercise of obstinate courage resulted in serious wounds to both legs. He was brought back to Loyola for a lengthy convalescence that included his decision to have cosmetic surgery, without the benefit of anesthesia, to remove a bone protrusion from his leg. Under the care of his sister-in-law, Ignatius slowly returned to health of both body and soul. While recovering, Ignatius had asked Magdalena to bring him some books of adventure and romance to while away the hours, but she brought him "The Life of Christ" and "Lives of the Saints."

During his months of recuperation, as Ignatius continued to read these books, he noted how his desires to imitate the saints in their lives of loving service in the following of Christ left him with interior peace, while his thoughts of returning to his former way of life had no abiding attraction for him. Conscious reflection on these interior experiences gave rise to two integral characteristics of Ignatian spirituality: active use of the imagination in prayer and recognition of the interior spiritual movements that lead a person to God or away from God.

As soon as he was able, Ignatius left Loyola on a pilgrimage. His first destination was the Benedictine monastery at Montserrat where, after nights of prayerful vigils, he exchanged the clothes of a nobleman for those of a pilgrim/beggar. Leaving the monastery, Ignatius set out for Barcelona but stopped at Manresa, a nearby town on the river Cardoner. Although he had intended a brief stay, he remained in Manresa for 10 months, living in a cave beside the river, praying for several hours each day, begging for food and helping in a hospice.

Ignatius' book, "The Spiritual Exercises," began to take shape during these months in Manresa as he made notes about his experiences. During these months, Ignatius was gifted with a vision that he regarded as the most significant spiritual experience of his life. Although he never fully revealed the content of the vision, he referred to it as a divine encounter that enabled him to see creation in a new light and to "find God in all things," that is, to see all of creation coming from God, existing in God and returning to God. From this experience, Ignatius received two further spiritual insights: that God "deals directly with his creatures" and that God may be encountered in both private prayer and the realities of daily life.

Leaving Manresa in March 1523, Ignatius went to Barcelona and there decided to visit the Holy Land, to walk in the footsteps of Jesus. Ignatius had hoped to spend the rest of his life in Jerusalem, but after he had broken some local rules in pursuit of his personal devotions, the Franciscan Fathers—to whom the Pope had entrusted care of the holy places—did not grant him the necessary permission to remain.

Returning to Europe, Ignatius was determined to serve God and to help people. That led him to a desire for priestly ordination, but the road to this goal was long and arduous because of his meager formal education. Ignatius, now in his mid-30s, began his studies in Barcelona, learning Latin with schoolboys and supporting himself by begging for food and shelter. After two years, he moved to the University of Alcalá, where he combined a life of study with gathering men and women to talk about various ways of recognizing the presence and action of God in the world, incorporating varieties of personal prayer in their lives, and engaging in the contemplation of Gospel passages. These practices were described in "The Spiritual Exercises." Because he was not yet ordained, these activities drew the attention of the Inquisition, and Ignatius was jailed for 40 days. He then moved to the University of Salamanca, where his activities again resulted in jail time. Realizing that any form of evangelization required the serious study of theology, Ignatius moved on to the University of Paris and the formal study of Latin, philosophy and theology.

My father was a Presbyterian minister who had a deep connection with his family and community. He modeled for me what faith put into action meant. Thus, faith flowing into action has been a part of my life since I was a child. When I encountered the Ignatian vision, first at Loyola Law School and now here on the main campus of LMU, something really clicked. Ignatius wanted "contemplatives in action" — people who knew themselves and their God well and who from that knowledge and experience brought a fire into the world. At LMU, our mission and the Ignatian vision deeply resonate with me: We are people of faith and good will who seek passionately to act justly and love tenderly.

DAVID W. BURCHAM

President, Loyola Marymount University

In Paris, Ignatius shared rooms with a fellow Spaniard, Francis Xavier, and a Savoyard, Peter Faber, both of whom he guided through The Spiritual Exercises. Soon the three roommates were joined by four other students of various nationalities. On August 15, 1534, the seven men gathered at the chapel of Saint Denis on Montmartre where they made private vows of chastity and poverty, as well as a vow to go to Jerusalem to minister there, or, if this was not possible, to go to Rome and put themselves at the disposal of the Pope.

In 1537, Ignatius and five of the companions were ordained to the priesthood. After a few months of prayer and ministry in Northern Italy, they realized that they would not be able to go to the Holy Land. So Ignatius, with two of the companions, proceeded to Rome. At a small chapel in the village of La Storta, on the outskirts of Rome, Ignatius had a second significant mystical experience. As stated in his autobiography, he saw "clearly" that God was placing him with Jesus, and he heard the words: "I will be favorable to you in Rome."

A question for reflection: What are the desires of my heart and of God, now, in the present?

The following year, Pope Paul III entrusted these "Companions of Jesus" with missionary work in Rome, and in 1540, the same Pope approved the group as a new religious order, "Society of Jesus" (Jesuits). Several aspects of the new order were at variance with tradition, especially their commitment to "mobility," that is, to go anywhere at any time their services were needed or requested by the Pope, and their decision not to bind themselves to the daily chanting together of the Divine Office.

In spite of his reluctance, Ignatius was elected superior general of the group, whose members pronounced their public vows in Rome, at the Church of St. Paul Outside the Walls, on April 21, 1541.

Ignatius spent the next 15 years in Rome, governing the new Society of Jesus and writing its Constitutions. His role as the first superior so occupied him that he had very little time for the apostolic activities that were especially dear to him: teaching catechism to children; working with the poor, the sick and outcasts; and guiding individuals through The Spiritual Exercises. His correspondence—more than 5,000 letters to members of the Society who were missioned throughout the world—was a critical means of developing and maintaining unity among the Jesuits. Similarly, his letters to and from ecclesiastical and lay leaders throughout Europe were essential means for establishing missions both in Europe and overseas. From his small rooms in Rome, he governed the Society of Jesus, which, by his death in 1556, numbered more than 1,000 members spread throughout Europe, India and Brazil.

As he aged, Ignatius experienced the physical consequences of his war wounds, his fasting and his penances. He was described as having been only about 5 feet tall, "a wiry, sparsely bearded, limping figure." He was known to be both kind and gentle, though at times he could be somewhat harsh when correcting others.

IGNATIAN EDUCATIONAL MINISTRY

Ignatius' first venture into education was teaching basic Catholic beliefs to adults and children in Alcalá in 1526. Over time, Jesuit education evolved from preaching to teaching from printed texts, and its content shifted from discourse on religious orthodoxy to "the art of Christian living and dying." From the beginning, Jesuits considered education to be a work of charity: a ministry "to help souls."

The first educational institution of the Society was founded in 1548, when four priests and six young Jesuits were sent to Messina, Italy, to open a college there. Two major innovations were introduced in this foundation: the education of young Jesuit clerics together with young laymen, and the inclusion of students from various social classes. In time, the colleges became centers for several ministries of the Society of Jesus and so provided opportunities for young students of various social and economic backgrounds to combine academic studies with spiritual and ministerial experiences and to work together on common projects. When Ignatius died in 1556, the Society was sponsoring 35 colleges that had enrollments ranging from 60 to 900 students.

Ignatius' ministries, in his own life and in the Society of Jesus, had several consistent characteristics. The teaching of religion was his primary agenda. Whether basic catechetics, classical theology or personal spiritual counseling, this study was directed to a person's practical choices and behaviors of daily life, as well as to the speculations and theories that serve all human beings. Reflecting its Renaissance origins, Ignatian education is characterized by its spiritual humanism and its commitment to "finding God in all things" and to "forming men and women for others." The scope of such an educational vision demands diversity of personnel and breadth of subject matter.

The followers of Ignatius today welcome students across racial, social and other divides. They continue to help students recognize the common traits and basic dignity of human beings as well as the value of cooperation with others in pursuit of the common good. As part of their humanistic and professional training, graduates of Jesuit schools are encouraged to be sensitive to the gifts and the needs of people in various social classes and situations, and to serve others through personal involvement and the sharing of material resources.

Unlike other religious communities, Jesuits do not have a "rule," as for example, the Rule of Augustine, Benedict or Francis. Instead, they have a common spirituality, rooted in their experience of making the Spiritual Exercises. From this, four themes have shaped my own spirituality.

First, what Ignatius calls "the First Principle and Foundation" says simply that we are created to praise, reverence, and serve God, and all else should assist us toward that end. This calls for a profound spiritual freedom.

Second, the "Meditation on the Kingdom" is a challenging call to a personal following of Christ, to join him in what today we would call his ministry of proclaiming the kingdom of God.

Third, the rules for the discernment of spirits provide a way of testing how we may be moved at particular moments.

And finally, from the "Contemplation for Obtaining Love" at the end of the Exercises comes the Jesuit readiness to "find God in all things."

THOMAS P. RAUSCH, S.J.
Professor, Theological Studies

El verdadero amor a Dios, lo descubrí al nacer mi hija. Es el acontecimiento más bello que Nuestro Señor me ha dado, y por el cual le vivo eternamente agradecida. Siempre que tengo una oportunidad, esbozo una oración encomendando por una mejor mañana a mi hija, y a mis semejantes. Esto me llena de una riqueza espiritual sin limites.

(TRANSLATION)

I discovered the true love of God when my daughter was born. This is the most beautiful event of my life given me by our Lord, and for which I live eternally grateful. Whenever I have the opportunity, I sketch out a prayer requesting a better tomorrow for my daughter and my fellow human beings. This fills me with limitless spiritual richness.

CRISTINA GARZON-DUVAL

Custodian, Facilities Maintenance

When I entered the LMU campus 35 years ago, I somehow knew I was "home." I walked the path from the then-palm-tree-lined 80th Street entrance to the chapel. I opened the doors to the quiet church. I walked in. A feeling of stirring Possibility filled me. Words of the famed dancer Isadora Duncan came to mind: "I can see the stars, but I do not know how to reach them." I recently learned that St. Ignatius of Loyola entered his contemplations looking up at the stars. Having discovered that connecting thread is meaningful to me. My journey with Ignatian spirituality—teaching, learning and living—has ranged from times when I felt as if I were walking over shards of broken glass to moments of almost tasting the fragrance of sunlight. I have experienced celebration, grief, awe, insight and gratitude. This state of being teaches and re-teaches me where "home" really is.

JUDITH M. SCALIN
Professor, Dance

After completing the Ignatian Spiritual Exercises for Busy Persons, it was evident to me that my prayer life had been given form through the daily reflective structure derived from the Examen. I have used the strategies of the Examen in developing a thoughtful experience that school leaders can utilize each day in meeting the many challenges of leading a school community. It is through regular reflection focusing on learning from the day's situations, decisions and issues, while seeking to find God's active presence in all things, that the leader can find a path to servant leadership. While engaging in this practice, the servant leader is then called to live the Ignatian principle of being a person for and with others in all aspects of his or her personal and professional life.

ANTHONY SABATINO
Assistant Professor, School of Education

Praying the Examen

Recall that you are in the presence of God.

No matter where you are, you are a creature in the midst of creation.
Asking the Holy Spirit for help is reaching out in love to all.

Give thanks to God for all the gifts you have received.

Take a moment to look at the gifts of the day. Be concrete:
The gentle feeling of love, the moment of beauty, the act of patience.

Ask for awareness of all that has transpired in the day.

Pray that the Holy Spirit will help you look upon your day—
your actions and motives—with honesty, patience and openness.
Review the feelings you felt throughout the day.
Select one of these feelings and pray from it.

Recalling the events of your day, explore the context of your actions. Look at your day from many angles. See the opportunities for growth in faith, in hope, in love. How did you respond?
How might you respond differently?

Look ahead to tomorrow.

Face your immediate future. What do you experience when you think of upcoming events? Whatever it is, turn this into your prayer and ask for help, for healing, for compassion with yourself and others.

Loyola Marymount University

Nothing is more practical than finding God,
That is, than falling in love
In a quite absolute, final way.
What you are in love with,
What seizes your imagination,
Will affect everything.
It will decide
What will get you out of bed in the morning,
What you will do with your evenings,
How you will spend your weekends,
What you read, who you know,
What breaks your heart,
And what amazes you with joy and gratitude.
Fall in love,
Stay in love,
And it will decide everything.

PEDRO ARRUPE, S.J.
Superior General of the Society of Jesus 1965–83

The story of Loyola Marymount University over its 100-year history embodies the traditions and the spiritual vision that were present at the beginning of the Jesuit educational initiative.

Higher education came to Southern California in 1865, when the Vincentian Fathers founded St. Vincent's College. By 1910, the college had magnificent buildings but was in debt. When the Vincentians seriously considered withdrawing from teaching, Bishop Thomas Conaty asked the Jesuits to assume responsibility for the college. In 1911, Richard Gleeson, S.J., the first president, assisted by one Jesuit priest and four scholastics (seminarians) opened the newly named Los Angeles College with about 90 high school boys in three converted bungalows in the Highland Park area of Los Angeles. In 1914, the curriculum was expanded to offer collegiate instruction. As enrollment grew, the Jesuits moved the school to the central part of the city and renamed it Loyola College. A charter from the State of California was granted in 1918. Two years later, Loyola Law School was opened to students of all faiths, during a time when Jewish students were not accepted at the only other law school in Los Angeles.

By 1926, increasing enrollment at Loyola College resulted in the creation of separate administrations for the high school and the college. Joseph Sullivan, S.J., president of the college, added a School of Commerce and Finance to the original Arts and Sciences faculties. Growth demanded a new site. Father Sullivan had grand plans and came to know many influential people in Los Angeles, including Fritz Burns and Harry Culver, land developers in the Del Rey Hills The men became major benefactors of the college. Culver offered the college 100 acres for its new construction. On May 28, 1928, before a crowd of 10,000 people from almost all major civic and religious organizations in Los Angeles, ground was broken for the new campus of Loyola College. As the college prepared to move to the new location, leaders also decided that Loyola Law School would relocate to the business and civic center area of Los Angeles.

Loyola College became Loyola University of Los Angeles in 1930, a year after the first two buildings, St. Robert's Hall and Xavier Hall, were completed. However, the ensuing years were difficult. The Great Depression caused donors to default on many financial pledges, the university began operations deeply in debt, and the student body numbered only 250. By 1941, the student body had grown to 450, but with the onset of World War II, the student population dropped rapidly as the young men entered military service. There was only one graduate in 1944.

When the national GI Bill made it possible for veterans to obtain a college education, the student body of Loyola University grew to 1,500 men by 1948. Edward Whelan, S.J., the president, acted decisively to meet the needs of the increased student body and, at the same time, to assist Japanese Americans who had been removed from their jobs and homes at the onset of the war, and who were returning from the internment camps. He hired many Japanese into staff positions and arranged housing for them.

Father Whelan also expanded the number of academic offerings with the inauguration of the Departments of Education, Industrial Relations and Air Force R.O.T.C. New campus facilities included Huesman and Sullivan residence halls, Alumni Memorial Gym (since replaced by Gersten Pavilion and the Burns Recreation Center), and a student dining room. Prefabricated war-surplus buildings were assembled to house classrooms and faculty offices.

Charles Casassa, S.J., assumed the presidency in 1949, a position he held until 1969. An early example of his leadership occurred in 1950, when the Loyola football team, ranked 14th in the nation, was scheduled to play against a team in West Texas where segregation was the rule. When Father Casassa was informed that the host team would not allow our black players on their football field, he said: "All play or none play." Loyola forfeited the game rather than allow the exclusion of any team members because of their race.

Outreach to then-minority groups was marked by two initiatives. The Industrial Relations Institute sponsored a program on race relations in 1953. One of the participants was Tom Bradley, a lieutenant in the Los Angeles Police Department. Bradley became a good friend of Father Casassa and later served five terms as mayor of Los Angeles. Another effort in race relations was the establishment of the United Mexican American Students Organization in 1967.

During his tenure, Father Casassa expanded the faculty, conducted two major capital campaigns and enhanced relations with the civic community. Academic additions included the inauguration of a Graduate Division (1950) and the creation of an Honors Program (1958). There were also multiple construction projects on the Westchester campus: The iconic Sacred Heart Chapel was dedicated by

I have worked at LMU for 25 years, and my spiritual being has been developed in the community: compassion for God's people, encouraging and supporting others though their trials and tribulations. Participating in Ignatian Spiritual Exercises helped me feel God's presence, peace and serenity in all areas of the campus. Ignatius' teachings give insight that God is at work in all of reality for our benefit and that He labors daily for all of us. God is working with us, whatever our stage of life is at this time, bringing about newness of life.

Let Go, Let God

DOROTHY LOVE
Assistant Director, Facilities Management

the Archbishop of Los Angeles, Cardinal James Francis McIntyre, at solemn ceremonies in September 1953. Construction between 1958 and 1963 included Pereira Hall of Engineering, Malone Student Center, Charles Von de Ahe Library, Foley Building, Seaver Hall of Science and three new residence halls. In 1964, after 31 years at its Grand Avenue campus, Loyola Law School moved to Ninth and Valencia Streets in the heart of the civic and business district of Los Angeles.

Also in 1964, Father Casassa asked Cardinal McIntyre for permission to admit women to Loyola University, the first step in a process that led to the merger of Loyola University and Marymount College almost 10 years later. Initially, the cardinal refused to consider the possibility of co-education, but he later agreed with the proposal of Mother Raymunde McKay, R.S.H.M., to move Marymount College onto the Loyola University campus with the two institutions maintaining separate identities in an affiliation denoted as "co-instruction" rather than "co-education."

In 1948, Marymount College, then located in Westwood, became a four-year institution. Twelve years later, under the leadership of Mother Marie du Sacre Coeur Smith, R.S.H.M., the college moved from its Sunset Boulevard location (now Marymount High School) to a more spacious site on the Palos Verdes Peninsula. Mother Raymunde assumed the presidency of Marymount College, Palos Verdes, in 1964.

In the late 1960s, Mother Mary Felix Montgomery, C.S.J., initiated discussions with Mother Raymunde about a merger of St. Joseph College of Orange, founded in 1953 for the education of religious women, with Marymount College. This "new" Marymount College was the institution that affiliated with Loyola University in 1968. Three buildings—Leavey Center, McKay Hall and the Tenderich Apartments—were constructed to accommodate the addition of women to the faculty and the student body on the Loyola campus.

Donald Merrifield, S.J., became the president of Loyola University in 1969 and assumed presidency of Loyola Marymount University when the merger was completed in 1973. Shortly after the merger, Father Merrifield oversaw the formation of the College of Communication and Fine Arts as a way of bringing together Marymount's Fine and Performing Arts divisions and Loyola's Communication Arts Department. Throughout Father Merrifield's term, other programs were also extended and campus facilities developed. The student population increased to 3,500 undergraduates and 1,200 graduates. With assistance from the Thomas and Dorothy Leavey Foundation, the university acquired an additional 28.5 acres on the west side of campus. Loyola Law School's student population surpassed 1,300, and new

buildings, designed by eminent architect Frank Gehry, were erected on the expanding downtown campus during the 1980s.

Father Merrifield promoted the steady diversification of the undergraduate student body and the establishment of the first offices for minority student support services. When members of one of these student organizations staged a "sit-in" at his office, he responded not by seeking their removal, but by stepping over some of the protestors as he went out of his office to order hamburgers for all. When Father Merrifield returned, he and the students reached a peaceful resolution to the student concerns.

Our purpose in life transcends mere activity. As we walk from one place to another we might focus more on how we want to be when we arrive and less on what we intend to do.

In 1984, James Loughran, S.J., became the president. He expanded Father Merrifield's efforts to increase the representation of racial and ethnic minority students. In 1991, he obtained a U.S. congressional grant to establish a Center for International Business Studies. Income from a $40-million bequest from the estate of Liliore Rains enabled him to reduce faculty teaching loads and to increase university support for both faculty research and student scholarships. The Marymount Institute for Faith, Culture and the Arts was founded in 1990 to perpetuate the Marymount tradition at Loyola Marymount. The Institute now includes a research component with a special focus on Africa and Latin America, where R.S.H.M. sisters have missions and communities.

Thomas O'Malley, S.J., was inaugurated as the 13th president of the university in 1992. He initiated several moves to expand the campus. The Hilton Center for Business and the Rains and McCarthy residence halls were completed. A new Jesuit residence opened in 1999 and the Fritz B. Burns Recreation Center in 2000. Father O'Malley also began negotiations for the purchase of the Hughes/Raytheon building that is now known as University Hall. He took personal interest in promoting the planting of trees and gardens for the beautification of the campus. Father O'Malley was particularly appreciative of the arts and was especially delighted when the University Chorus was invited to sing in Carnegie Hall. On the academic front, he secured endowments for faculty chairs in ethics in each of the university's colleges.

Robert Lawton, S.J., succeeded Father O'Malley in 1999. In his first convocation address, he articulated his conviction that Los Angeles, more than any city in the United States, is the perfect location for a Catholic and Jesuit university. Because it is the home of the largest

I came to LMU almost eight years ago from a career in secular higher education and out of another faith tradition. Almost immediately upon arriving on campus, I knew that I was in a very different place. Banners quoting St. Irenaeus' "The Glory of God Is a Human Being Fully Alive" hung from the lamp posts, and everyone on my team could quote the university's mission committing the institution to the encouragement of learning, education of the whole person, the service of faith and the promotion of justice. What I could not have known then was the impact that the Ignatian tradition would have on me and every aspect of my work. Years after my arrival, I was fortunate enough to be selected for the Ignatian Colleagues Program, which dramatically deepened my understanding of the Jesuit way of proceeding. The Jesuit rigor regarding self-awareness, the importance of contemplation as an integral part of action, and the centrality of understanding the "other" are all components of Ignatian spirituality that have informed my practice of my profession and my life.

DENNIS SLON

Senior Vice President for University Relations

Catholic diocese in the United States, Los Angeles can "help the Church and the world negotiate their views" and be an optimum "laboratory" where students can both learn and serve.

During Father Lawton's tenure as president, Loyola Marymount's student population on the Westchester campus grew from 5,000 to more than 7,000 students, who, together with additional faculty and staff, filled the newly acquired University Hall that had doubled the academic floor space of the university. Of all the accomplishments during his 10 years, Father Lawton was most pleased with the completion, in 2009, of the William H. Hannon Library, which linked the Fritz B. Burns campus, the student residences on the Leavey campus and University Hall. Other major accomplishments included the university's enhanced collaboration with the Archdiocese of Los Angeles through the School of Education programs, such as the PLACE Corps, and partnerships with public and private schools.

On October 4, 2010, David Burcham was selected as the 15th president of Loyola Marymount University. As the first lay president, Burcham had been enriched by years as professor and dean at the law school and two years as provost of the university. These experiences uniquely qualified him to lead the university in its Catholic/Ignatian identity as it celebrated its centennial year and looked ahead to its second century. His inauguration was marked by a "day of service" in the community.

President Burcham has stated his determination to increase the financial stability of Loyola Marymount as well as to deepen, rather than merely retain, its Ignatian heritage. Early projects of his administration have included adoption of a revised Core Curriculum, completion of a strategic planning process, approval by the Los Angeles City Council of a 20-Year Master Plan for future building and physical improvements of the Westchester campus, and completion of a capital campaign that surpassed by $20 million its goal of $380 million. Toward the end of the centennial year, the Sisters of St. Joseph of Orange initiated a Center for Reconciliation at Loyola Marymount. Based on the mission of the congregation—to work for unity of all persons among themselves and with God—the center will provide a forum for dialogue and education, and offer resources for reflective action to bridge the gaps that often separate individuals and groups.

One of the easiest and most helpful practices of Ignatian spirituality: Gratitude. Pause for a moment and consider anything for which you are thankful. This spiritual exercise becomes more beneficial with frequency of use.

LOYOLA MARYMOUNT UNIVERSITY TODAY

Loyola Marymount University has come a long way from its inauspicious foundation. In its present state, the university is marked by financial stability, steadily rising academic standards, expansion of the facilities and an increased student body. Its most important current endeavor is its ongoing, active discussion of how to nurture its identity as a Catholic university in the Ignatian tradition.

A particular strength of Loyola Marymount's Ignatian heritage is its approach to people of various faiths that acknowledges and reverences God's presence wherever it is found, and that seeks to integrate the widest possible spectrum of knowledge into the Catholic intellectual tradition.

Loyola Marymount is one of many Jesuit educational institutions enriched by various religious traditions that contribute to the university's educational and moral milieu. Our sister universities include: Sogang University (Korea), Campion College (England), Universidad Centroamericana (El Salvador), Universidad Iberoamericana (Mexico), Sophia University (Japan), Pontifical Gregorian University (Italy), as well as Georgetown University (Washington, D.C.), Boston College (Boston), and another 25 colleges and universities in the United States that belong to the Association of Jesuit Colleges and Universities (A.J.C.U.), an umbrella organization for sharing "best practices" of the Ignatian mission, pedagogy and administration.

Behold God beholding you…and smiling.
—Anthony de Mello, S.J.

Examen: Quieting the noise, I listen to my life.

The inventory begins … the joys and griefs, the hopes and fears and (yes!) the Love floods in.

The complex mosaic of what this one life really is emerges.

God, give me wisdom to make sense of the "what next" of my life.

I wait, sometimes less patiently and less gratefully than would be ideal.

Then, if I let go of fears and failings, the Spirit moves.

I can see God smiling at this perfect mess of a life.

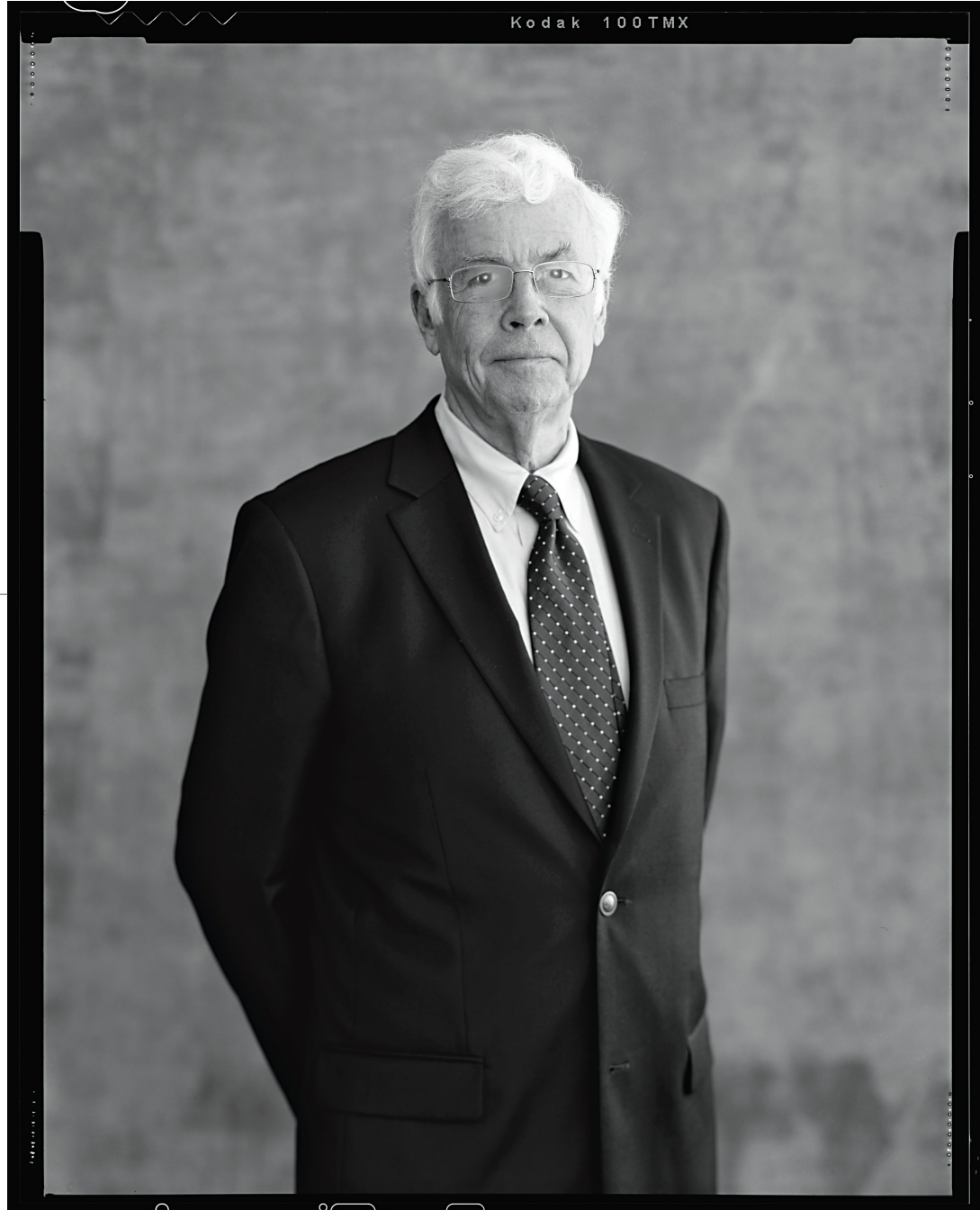
This gives me the courage and grace to move forward. And I smile back.

That is enough for me.

BARBARA J. BUSSE
Assistant to the President

My days as a teacher have echoed with the grace of Ignatian spirituality. I feel deep gratitude to my Jesuit teachers at Loyola High and LMU and to my Jesuit friends and colleagues throughout two decades of teaching at Jesuit schools. I am also grateful to Jesuit heroes of social justice and their ordinary daily kindness upon which justice depends. They have taught me to seek to be a person for others. Such persons are possessed of a precious gift, a grace that enlivens every encounter, every friendship, every love.

SCOTT WOOD
Clinical Professor and Director
Center for Restorative Justice, Loyola Law School



Center for Ignatian Spirituality

Today our prime educational objective must be to form men and women for others; men and women who cannot even conceive of love of God which does not include love for the least of their neighbors; men and women completely convinced that love of God which does not issue in justice for others is a farce.

PEDRO ARRUPE, S.J.,
Superior General of the Society of Jesus
1965 – 1983

The Second Vatican Council (1962-65) ignited a spirit of creative energy and excitement in the Catholic Church, producing changes that have left a profound mark on the Church. The Council re-emphasized the belief that God has direct contact with the People of God, and that the Spirit of God is continually at work renewing and updating individuals and groups within the Church, as well as their various ministries and services. The Loyola Marymount University community, responding to the Council, restated its mission succinctly as: the encouragement of learning, the education of the whole person, and the service of faith and the promotion of justice. To be operative and effective, this mission must be embraced by the entire university community.

In 2000, the university accepted a gift from the Jesuit Community to establish the Center for Ignatian Spirituality as a resource for faculty, staff, administrators and other stakeholders who desire to deepen their appreciation of the university's Ignatian heritage. The center promotes the integration of Ignatian values into the life of the university by:

- Offering the Ignatian Spiritual Exercises for Busy Persons;
- Providing experiential programs that are derived from The Spiritual Exercises; and
- Providing support for ongoing practices of Ignatian spirituality for those who have made The Spiritual Exercises or who have engaged in the practices associated with Ignatian spirituality.

"The world is charged with the grandeur of God," wrote the poet Gerard Manley Hopkins. God and goodness are easy to find when we take a moment to appreciate almost any aspect of nature around us: the plants and trees, sunlight and scenery, and all that we can perceive with our senses.

A starting point for any program in Ignatian spirituality is the realization that we have fundamental questions about the purpose of life for which we seek answers. The spiritual insights that Ignatius offers lead us to acknowledge that God is always in conscious rapport with each one of us as our Creator, our Sustainer, our Savior and the Spirit who dwells in our hearts. Being open to the mystery of God, to immediate contact with God and to letting oneself be touched by God are fundamental characteristics of Ignatian spirituality. Whether we acknowledge it or not, every moment of our existence can be seen as an encounter with God.

Ignatius was dedicated to helping people become more aware of the reality that we exist as the recipients of God's direct communication. The recognition of this reality is not a matter of theological sophistication, but of openness to experience. Ignatius himself was theologically illiterate when he began his journey of conversion. Thus, his spirituality is not limited to the "already initiated," but is available for all who desire to move forward in their relationship with God.

In this spirit, Catholics as well as non-Catholics alike—indeed, all faculty, staff and administrators who are open to the transcendent—are invited to participate in programs offered by the Center for Ignatian Spirituality.

*The website, **www.lmu.edu/cis**, contains links to "Coming Events" and to specific resources for practices of Ignatian spirituality. "Features," centered on the home page, links to a weekly essay of about 500 words that applies Ignatian discernment to common experiences of everyday life.*

The invitation to respond fully to your life each day—to pay close attention to what is around you and who is in front of you—is a great challenge and gift. Ignatian spirituality reminds me that life itself is a sacrament, to be partaken with gratitude and humility, but taken in as fully as possible. Am I open enough to truly see God in all things? Can I live in such a way? I want to.

JENNIFER ABE

Associate Professor, Psychology

Ignatian Terminology

Ad Majorem Dei Gloriam (sometimes abbreviated as A.M.D.G.) For the Greater Glory of God

Motto of the Society of Jesus, chosen because of the frequent use of this expression in the writings of Ignatius.

Contemplative in Action

Shortened translation of "contemplative at the same time as in action," (Contemplativus simul in actione).

Cura Personalis ("Care of the Person")

Characteristic of Jesuit education that recognizes the individuality of each person and seeks to integrate all aspects of that individuality: intellectual, aesthetic, moral, spiritual, affective, physical and social.

Discernment

Process of making decisions in a context of faith, seeking to choose what is better rather than what is less good.

"Finding God in All Things"

Foundational, graced insight received by Ignatius after his mystical experience at Manresa; it has become a summary statement of Ignatian spirituality.

IHS

First three letters of Jesus' name in Greek that appear as a symbol on the official seal of the Society of Jesus.

Magis ("more")

Term used by Ignatius and Jesuits throughout the centuries to indicate a spirit of generous service that is not quantitative and never competitive, but is qualitative, especially in terms of love that leads to service.

The Service of Faith and the Promotion of Justice

Hallmark of the Jesuits' ministry; it was formulated at their international meeting in 1975. The same spirit is expressed in the documents of the Religious of the Sacred Heart of Mary as "to know and love God and make God known and loved," and in those of the Sisters of St. Joseph of Orange as "that all may be one."

Our thanks to the members of the faculty and staff who contributed both their written reflections and visual presence to this book of Ignatian spirituality, and to Maureen Pacino, LMU creative director, and Jon Rou, LMU photographer, who graciously assisted with their gifts of confident professional expertise.

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Center For Ignatian Spirituality

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